

5x3

34	
לדכא תחת רגליו כל אסירי ארץ:	
To crush under his feet <ESV: To crush underfoot> All the prisoners of the earth <LSB: land>	
לדכא (דכא)	DIC To crush
אסיר (אסיר)	Noun mp Constr To tie/bind/fetter <i>Prisoners</i>

35	
להטות משפט-גבר נגד פני עליון:	
To deny the justice of a man <LSB: To deprive a man of justice/To deny a man justice> Before the face of the Most High <LSB&ESV: In the presence of the Most High,>	
להטות (נטה) <i>degeshim</i>	HIC To LSB: deprive/ESV: deny/turn aside
גבר (גבר)	Noun ms Abs <i>Of a man</i>
עליון (עליון)	Adj ms Abs <i>The Most High</i>

To deny justice meant for a man

36	לַעֲוֹת אָדָם בְּרִיבוֹ אֲדֹנִי לֹא רָאָה: ס
To subvert a man in his legal case <LSB: To defraud a man in his legal case/ESV: to subvert a man in his lawsuit> The Lord does not see <LSB: These things the Lord does not see with approval/ESV: The Lord does not approve> <i>NET= The L does not approve of such things</i>	
לַעֲוֹת (עוֹת)	DIC To subvert(ESV)/defraud(LSB)
בְּרִיבוֹ (רִיב)	Noun ds Constr To ESV: lawsuit/LSB: legal case/dispute/quarrel <i>In his cause</i>
רָאָה (רָאָה)	QP3ms To see

37	מִי זֶה אָמַר וְתֵהִי אֲדֹנִי לֹא צִוָּה:
Who (is) this who speaks and it is <LSB: Who is there who speaks and it happens/ESV: Who has spoken and it came to pass> Unless (לֹא) the Lord <u>has</u> commanded. <LSB&ESV: Unless the Lord has commanded it> <i>does not the L command?</i>	
אָמַר (אָמַר)	QP3ms To LSB:speak/say
וְתֵהִי (הִיָּה)	QIwc3fs To be <i>or Ims - and you are</i>
צִוָּה (צִוָּה)	DP3ms To command

Why is the situ so terrible + trust in G's character

The L does not command

warrant to say to
↑ what he says Qm?

38	
מִפִּי עֲלִיּוֹן לֹא תֵצֵא הָרָעוֹת וְהַטּוֹב:	
Is it not(לֹא) from the mouth of the Most High (That) evil and good go forth? <LSB: That both calamities and good go forth?> <ESV: that good and bad come?>	
מִפִּי (פֶּה)	Prep + Noun ms Constr From the mouth
תֵּצֵא (יָצָא)	QI3fs To go forth
הָרָעוֹת (רָע)	Noun fp Abs Evil

Relative to - his sin doesn't need this vocal father
his sins

39	
מִה־יִתְאוֹנֵן אָדָם חֵי גֵבֶר עַל־חַטָּאָיו: ס — חַטָּאָיו יִצְדָּק	
Why does a living person OR a young man <LSB: Why should any living person or any man> Complain because of(עַל) his sins? <ESV: Why should a living man complain, a man, about the punishment of his sins?>	
יִתְאוֹנֵן (אָנֵן)	Hithpolel imperfect 3ms To complain
חַטָּאָיו (חָטָא)	Noun mp Constr + 3ms PS The punishment of his sins

חַטָּאָיו יִצְדָּק

geminato

Hithpolel OR

bec it's a geminato

ARE על - according to his sin
causal - on acct of his sins

Isaiah

40		
נחפֿשֶׁה דְּרִכֵּינוּ וְנִחְקֶרֶה וְנִשׁוּבָה עַד־יְהוָה:		
Let us search out and let us examine our ways And let us return to the LORD.		
נחפֿשֶׁה (חפֿשׁ)	QP1cp Cohortative To LSB: search out/BLB: search ESV: test	
וְנִחְקֶרֶה (חקר)	QPwclcp Cohortative To LSB&ESV: examine/BLB: try	
וְנִשׁוּבָה (שוב)	QP1cp Cohortative To return	

41	נָשָׂא לִבֵּנוּ אֶל-כַּפַּיִם אֶל-אֱלֹהִים בְּשָׁמַיִם:	
Let us lift up our hearts and hands <LSB: We lift up our heart to our hands> To God in heaven		
נָשָׂא (נָשָׂא)	QP1cp Cohortative Note: LSB translates as non-cohortative (<i>we lift up</i>) R1 is dagesh in R2 To lift up	
לִבֵּנוּ (לִבֵּב)	Noun ms + 1cp PS gAI: "Our heart" or "our hearts" (often used collectively in Hebrew, even when singular). <i>Our heart</i>	
כַּפַּיִם (כַּף)	Noun fp Abs <i>Hands</i>	

Lam 3:34-66
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42	
גָּחַנוּ פְּשַׁעֵנוּ וּמָרִינוּ אֶתְּךָ לֹא סָלַחְתָּ: ס	
We have transgressed and we have rebelled You <u>have</u> not forgiven. <LSB: not pardoned> <i>but need I for acrostic</i>	
גָּחַנוּ <i>suffice the, I, we know</i>	Personal Pronoun 1cp We
פְּשַׁעֵנוּ <i>פשע</i>	QP1cp 1cp: נו postformative
וּמָרִינוּ <i>מרד</i>	QP1cp To be rebellious
סָלַחְתָּ <i>סלח</i>	QP2ms To forgive/pardon

43	
סָכַתָּ בְּאַף וַתִּרְדָּפוּנוּ הֲרַגְתָּ לֹא חָמַלְתָּ:	
You <u>have</u> covered (yourself) with anger and you pursued us You killed and you did not pity	
You have covered Yourself with anger And pursued us; You have killed and have not spared	"You have wrapped yourself with anger and pursued us, killing without pity;
סָכַתָּ (סכך)	QP2ms To cover
וַתִּרְדָּפוּנוּ (רדף)	QIwc2ms + 1cp PS To pursue/seek
הֲרַגְתָּ (הרג)	QP2ms To kill
חָמַלְתָּ (חמל)	QP2ms To pity/spare

let "From to pass over"

44	
	סְכוּתָהּ בְּעָנָן לְדָּ מַעְבֹּר תִּפְלָה:
You <u>have</u> covered yourself (לָךְ) in a cloud - <i>hiddens of G</i> From prayer passing over <i>1010 pgr passing thru</i> <ESV: you have wrapped yourself with a cloud so that no prayer can pass through.>	
סְכוּתָהּ (סָכַךְ)	QP2ms To cover
מַעְבֹּר (עָבַר)	Prep + QIC Note 1 To pass over
<i>translative</i> <i>ABC of 131</i>	

Note 1: The Hebrew word מַעְבֹּר (mē'āḇōr) is found in biblical Hebrew and consists of a preposition attached to an infinitive construct verb form.

Parsing Breakdown

מִן (mê-): Preposition min ("from," "out of," "away from"). It is vocalized with a tsere (instead of a chirik) and a dagesh forte in the following letter because the original nun assimilated into the ayin.

עָבַר (āḇōr): Infinitive construct form of the root עָבַר ('-b-r), meaning "to pass," "to cross," or "to transgress".

Grammatical Analysis

Part of Speech: Preposition + Infinitive Construct.

Root: עָבַר ('-b-r).

Stem (Binyan): Qal.

Meaning: "From crossing," "from passing over," or "away from transgressing."

Contextual Usage

This word structure is often used to denote a reason or restriction, signifying action that is being prevented, avoided, or initiated. It frequently appears in contexts such as "restraining from passing over" or "from crossing" a boundary.

Lam 3:34-66
Heb 423
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45	
סְחִי וּמָאֹס תְּשִׁימוּנוּ בִּקְרֹב הָעַמִּים: ס	
As scum and refuse you placed us In the inner parts of the peoples	
You have made us mere scum and refuse In the midst of the peoples.	You have made us scum and garbage among the peoples.
סְחִי (סְחִי)	Noun ms Abs <i>Scum/offscouring</i>
וּמָאֹס (מָאֹס)	Noun ms Abs To refuse
סְחִי וּמָאֹס O: (שִׁים) תְּשִׁימוּנוּ	QI2ms + 1cp PS To place/put
46	
פָּצוּ עָלֵינוּ פִּיהֶם כָּל-אֹיְבֵינוּ:	
All our enemies <u>have</u> opened their mouth against us <ESV: open their mouths against us>	
פָּצוּ (פָּצָה)	QP3cp To open

stange

alphabet
fami / פ צ ס - but stange are פ צ ס ← stange are

panic device

47	
פַּחַד וּפְחַת הָיָה לָנוּ הַשָּׂאת וְהַשָּׁבֵר:	
Panic and pitfall have become to us devastation and destruction <ESV: Panic and pitfall have befallen us, Devastation and destruction; LSB: panic and pitfall have come upon us, devastation and destruction;>	
פַּחַד (פַּחַד)	Noun ms Abs LSB&ESV: Panic/BLB: Fear
וּפְחַת (פַּחַת)	Noun ms Abs LSB&ESV: and pitfall/BLB: snare
הָיָה (הָיָה)	QP3ms To be
הַשָּׂאת (הַשָּׂאת)	Noun fs Abs LSB&ESV: devastation/BLB: Desolation
וְהַשָּׁבֵר (וְהַשָּׁבֵר)	Conj + Def Art + Noun ms Abs To break/shatter And destruction

48	
פְּלִגֵּי-מַיִם תִּרְדַּ עֵינַי עַל-שָׁבֵר בֵּת-עַמִּי: ס	
My eyes run down (with) rivers of water Because of the destruction of the daughter of my people <LSB: My eyes run down with streams of water Because of the destruction of the daughter of my people.> <ESV: my eyes flow with rivers of tears because of the destruction of the daughter of my people.>	
פְּלִגֵּי (פְּלִגֵּי)	Noun mp Constr
עֵינַי S: (יִרְדַּ) תִּרְדַּ	QI3fs To go down

fs 2 stops

49	עֵינַי נִגְרָה וְלֹא תִדְמָה מֵאֵין הַפְּגוֹת:	
My eyes flowed and will not cease There is no stopping <LSB: My eyes pour down unceasingly, Without stopping,> <ESV: “My eyes will flow without ceasing, without respite,>		
נִגְרָה (נָגַר)	NP3fs To LSB: pour down/ESV: flow/BLB: trickled down	
תִּדְמָה (דָּמָה)	QI3fs/2ms To cease	
הַפְּגוֹת (הִפְגָּה)	Noun fp Abs LSB: stopping/ESV: respite/BLB: Intermission	

50		
עַד-יִשְׁקֹף וַיֵּרָא יְהוָה מִשָּׁמַיִם:		
Until the LORD looks down and sees from heaven. <LSB: Until Yahweh looks down And sees from heaven.> <ESV: until the LORD from heaven looks down and sees;>		
S: יְהוָה (שָׁקַף) יִשְׁקֹף S: יְהוָה מִשָּׁמַיִם	HI3ms To look down	
(רָאָה) וַיֵּרָא (not וַיִּירָא to fear)	QI3ms Waw Conjunctive Note 1 To see and not to fear: tsere under reish: to see	→ be not see

Note 1: In Biblical Hebrew, the confusion between וַיֵּרָא (ve-yera - "and he/it saw") and וַיִּירָא (va-yira - "and he feared") arises because, in many manuscripts, the spelling is nearly identical, even though they come from different roots.

The short answer is that וַיֵּרָא means "to see" when it is spelled with a tsere (e-vowel) under the resh, usually in the Niphal stem (passive/reflexive "he was seen" or "he saw" with a Vav consecutive). The confusion arises because many words in the Bible with a single yod (יָ) can be interpreted as either "fear" (y-r-a) or "see" (r-a-h) based on context.

In essence, וַיֵּרָא is often meant to be "and he saw" (root: רָאָה) when the context of the story is observing, appearing, or seeing, whereas "fear" (root: יָרָא) involves a completely different vocalization and often a distinct spelling of the first syllable.

What is doing, not see, the seeing

51	
עֵינַי עוֹלָלָה לְנַפְשִׁי מִכָּל בָּנוֹת עִירִי: ס	
My eyes deal severely with my soul because of all the daughters of my city. <LSB: My eyes deal severely with my soul Because of all the daughters of my city.> <ESV: my eyes cause me grief at the fate of all the daughters of my city.>	
עוֹלָלָה (עָלַל) - <i>geminata</i>	Poel perfect 3fs <i>Poel: deal of geminate</i> To ESV: cause grief/LSB: deal severely/ BLB: affect
מִכָּל (כָּל)	Prep + Noun ms Constr

52	
צוֹד צָדוֹנִי כַּצֶּפֶר אֵיבִי תָנָם: <i>allegation</i> <i>stanger</i>	
My enemies hunted me down like a bird without a cause. <i>the enemies hunt w/o cause</i> <LSB: My enemies without cause Hunted me down like a bird;> <ESV: I have been hunted like a bird by those who were my enemies without cause;>	
צוֹד (צוֹד)	QIA (emphasis) <i>is</i> To hunt/chase
צָדוֹנִי (צוֹד) S: אֵיבִי OR S: I (ESV)	QP3cp + 1cs PS To hunt/chase
אֵיבִי (אֵיב) <i>Type II suffix = plural</i>	QPtcmp Constr + 1cs PS Plur: Plural Ending: The ם (-îm) becomes ם (-ay) when possessed by "my". <i>My enemies</i>
תָנָם (תָנָם)	Adv Without cause

1) They hunted me down like a bird
 2) My enemies w/o a cause

53	
צָמַתוּ בַּבּוֹר חַיִּי וַיִּדְּאוּ אֶת־כִּי:	
Thy cut off my life in the pit And they cast stone on me. <LSB: They have silenced my life in the pit. And have placed a stone on me.> <ESV: they flung me alive into the pit and cast stones on me;>	
צָמַתוּ (צָמַת)	QP3cp Note resemblance to the view to die (muth) To cut off/LSB: silenced
חַיִּי (חַי)	Noun mp Constr + 1cs PS My life
וַיִּדְּאוּ (וַיִּדָּה) - lost	DIwc3mp To BLB&ESV: cast/LSB: place

54	
צָפוּ-מַיִם עַל-רֹאשִׁי אָמַרְתִּי נִגְזַרְתִּי: ס	
Water flowed <u>over</u> my head <LSB: Water closed> I said, "I am cut off." <ESV: "I am lost.">	
צָפוּ (צוּף)	QP3cp To LSB&BLB: flow/ESV: closed
אָמַרְתִּי (אָמַר)	QP1cs To speak
נִגְזַרְתִּי (נִגַּזַּר)	NP1cs To LSB&BLB: cut off/ESV: to be lost

55	
קראתי שִׁמְךָ יְהוָה מְבוֹר תַּחְתִּיּוֹת:	
“I called upon your name, O LORD From the depths of the pit.” <LSB: Out of the lowest pit./ESV: from the depths of the pit;>	
קראתי (קרא)	QP1cs To call
תַּחְתִּיּוֹת (תַּחְתִּי)	Adj fp Abs Low/depths

56	
קוֹלִי שָׁמַעַתְּ אֶל-תַּעֲלָם אֲזִנְךָ לְרוֹחֲתִי לְשׁוֹעָתִי:	
My voice you <u>have</u> heard <ESV: my plea> Do not hide your ear from my cry for relief <LSB: “Do not hide Your ear from my prayer for relief, From my cry for help.”/ESV: ‘Do not close your ear to my cry for help!’>	
שָׁמַעַתְּ (שָׁמַע)	QP2ms To hear/listen
תַּעֲלָם (עָלַם)	Hiphil (causative) imperfect (jussive) 2ms (gAI: HIA) Note 1: Hiphil To hide
לְרוֹחֲתִי (רוֹחָה) <i>-Hafax legemeron</i>	Prep + Noun fs Constr + 1cs PS LSB: relief/ESV: help/BLB: At my breathing
לְשׁוֹעָתִי (שׁוֹעָה)	Prep + Noun fs Contr + 1cs PS At my cry

Note 1: The word תַּעֲלָם (ha‘lēm) is the Hiphil infinitive absolute of the Biblical Hebrew root ע-ל-ם (ayin-lamed-mem), which relates to covering, hiding, or concealing.

It is in the Hiphil stem—one of the seven Hebrew binyanim (conjugations)—for the following reasons:

Causative Action: The primary function of the Hiphil stem is to express a causative action, meaning the subject causes the object to do or be something. In the context of "hiding" (ע-ל-ם), the Hiphil form implies "to cause to be hidden," "to hide [something]," or "to conceal".

Distinctive Morphology: The Hiphil stem is marked by a specific prefix and vocalization pattern. The ה (hey) prefix with a patach (or sometimes chirak-yod) and a characteristic yod or tsere vowel within the root indicates the Hiphil construction.

Usage Context: In Biblical Hebrew, this stem is used when the verb describes causing an action, such as hizkir (cause to remember, from the root for "remember") or hishtir (cause to hide). The form ha‘lēm (often paired with a finite verb for emphasis) reinforces the action of concealment. In summary, it is Hiphil because it indicates the active, causative action of causing someone or something to be hidden.

57

קָרַבְתָּ בַּיּוֹם אֶקְרָאָךְ אָמַרְתָּ אֶל־תִּירָא: ס

You drew near on the day I will call you <LSB: You drew near when I called on You;/ You came near when I called on you;>
You said, “Do not fear.” (Jussive)

קָרַבְתָּ (קָרַב)	QP2ms To draw near
אֶקְרָאָךְ (קָרָא)	QI1cs + 2ms PS To call
אָמַרְתָּ (אָמַר)	QP2ms To speak
תִּירָא (יָרָא)	QI(J)2ms To fear

58	רַבַּת אֲדֹנַי רִיבִי נִפְשִׁי גָאַלְתָּ תִּי: <i>stave</i>	
You pleaded, O Lord, the cause of my soul <LSB: O Lord, You have pleaded my soul's cause;/ESV: "You have taken up my cause, O Lord;> You <u>have</u> redeemed my life		
רַבַּת (רִיב)	QP2ms To dispute/quarrel/lawsuit LSB: to plead/ESV: to take up	
רִיבִי (רִיב)	Noun mp Constr The cause	
גָאַלְתָּ (גָּאַל)	QP2ms To redeem	
תִּי	Noun mp Constr + 1cs PS My life	

He pleads for exposurees x Hev's interventu

59	
רְאִיתָהּ יְהוָה עֲוֹנֹתַי שְׁפָטָה מִשְׁפָּטַי:	
You <u>have</u> seen, O LORD, my oppression <ESV: You have seen the wrong done to me, O LORD;> Judge my cause <LSB: my case>	
רְאִיתָהּ (רָאָה)	QP2ms (paragogic He indicates imperative) Note 1 To see
עֲוֹנֹתַי (עָוָה)	Noun fs Constr + 1cs PS LSB: My oppression/ESV/BLB: My wrong
שְׁפָטָה (שָׁפַט)	QM2ms (paragogic He indicates imperative) To judge

Note 1: The Hebrew form שְׁפָטָה (shaftâh) is classified as a Qal imperative (2nd person feminine singular) rather than a Qal perfect (3rd person feminine singular - shaftâh "she judged") due to its morphological structure and syntactic context, specifically the use of a paragogic ה (Hey) suffix attached to an imperative base.

Here is the breakdown of why it is an imperative:

1. Paragogic Hey (ה) in Imperatives

The Imperative Formula: The standard 2ms (masculine singular) imperative is formed by removing the prefix from the 2ms imperfect (e.g., tišmōr → šēmōr).

Adding Hey: A Qamets-Hey (ה) suffix can be added to the 2ms imperative, often for emphasis or as a polite command.

Verb Structure: In the case of šāptâh, the root is ט.פ.ש (to judge). The imperative form, when strengthened with this suffix, results in the qamets-hey ending.

2. Contextual Clues

Imperative Usage: Imperatives are used to give commands. If the surrounding sentence is instructing a female to perform the action ("Judge!"), the form must be an imperative.

Distinction from Perfect: While Qal perfect 3fs also ends in -âh (e.g., kâtebâh - she wrote), the vocalization of the first syllable can sometimes differ, but context is the primary differentiator. If the subject is not a third-person female ("she"), it cannot be the perfect tense.

3. Comparison with Root Type

Regular Verb: For a regular strong verb, the 2ms imperative can look like the 3fs perfect, but the imperative is often signaled by a more vocalic structure to emphasize the command, often allowing it to be pronounced differently depending on the Masoretic tradition.

In summary, שְׁפָטָה is interpreted as "Judge (you, fem. sing.)!" because the qamets-hey ending is a recognized marker of the Qal imperative 2ms (shortened from 2fs in many contexts) or a strengthened form used for feminine singular commands, distinct from the past tense 3fs "she judged."

60	
רְאִיתָהּ כָּל-נִקְמָתָם כָּל-מַחְשְׁבָתָם לִי: ס	
You have seen all their vengeance All their plots against me	
רְאִיתָהּ (רָאָה)	QP2ms To see
נִקְמָתָם (נִקְמָה)	Noun fs Constr + 3mp PS <i>Their vengeance</i>
מַחְשְׁבָתָם (מַחְשָׁבָה)	Noun fp Constr + 3mp PS <i>LSB: Their purposes/ESV: All their plots/BLB: Their imaginations</i>

Estaya

61	
שָׁמַעְתָּ חֲרָפָתָם יְהוָה כָּל-מַחְשְׁבָתָם עָלַי:	
You have heard their reproach, O LORD, <ESV: their taunts> All their plots against me <LSB: their purposes>	
שָׁמַעְתָּ (שָׁמַע)	QP2ms To hear
מַחְשְׁבָתָם (מַחְשָׁבָה)	Noun fp Constr + 3mp PS <i>Their purposes/plots/imaginations</i>

62	
שִׁפְתֵי קָמִי וְהִגִּיוֹנָם עָלַי כָּל-הַיּוֹם:	
The lips of those rising against me and their whispering <ESV: The lips and thoughts of my assailants> (are) against me all day long	
שִׁפְתֵי (שָׁפָה)	Noun fp <i>The lips (lip, language, edge, shore)</i>
קָמִי (קָם)	QPtcmp Constr + 1cs PS To rise
וְהִגִּיוֹנָם (הִגִּיוֹן)	Conj+ Noun ms Constr + 3mp PS <i>LSB: their whispering /ESV: thoughts/BLB: And their device</i>

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Lam 3:34-66
Heb 423
Class 9, March 30, 2026

63	
שְׁבִתָּם וְקִימָתָם הַבִּיטָה אֲנִי מִגִּינָתָם: ס	
Their sitting and their rising, Behold! <LSB: Look on their sitting and their rising;/ESV: Behold their sitting and their rising;> <i>laughing stock</i> I (am) their mocking song. <ESV: I am the object of their taunts.>	
יָשַׁב (שְׁבִתָּם)	QIC + 3mp PS To dwell <i>operating as a noun</i>
קִימָה (וְקִימָתָם) קוּמ	Conj + Noun fs Constr + 3mp PS To rise/raise <i>And their rising up</i>
נָבַט (הַבִּיטָה)	HM2ms + Paragodic He Note 1: why imperative To behold
מִגִּינָה (מִגִּינָתָם)	Noun fs Constr + 3mp PS <i>laughing stock</i> LSB: Their mocking song/BLB: Their music/ESV: the object of their taunts

Note 1: הַבִּיטָה (habbîṭâ) is a Biblical Hebrew imperative because it is a direct command or urgent request to a second-person addressee ("you"), formed by taking the second-person imperfect verb form, removing the prefix, and adding the paragodic הֵ (heh) suffix for emphasis or lengthening. Root and Stem: It originates from the root ט-ב-ט (n-b-ṭ) meaning "to look" or "to regard," and here it is in the Hiphil stem (causative).

The Command Form (Imperative): The base command is derived from the Hiphil imperfect (tabbit - "you will look"), removing the t- prefix to create the imperative habit ("look!").

The Lengthened Form (-â): In Biblical Hebrew, the suffix הֵ (hâ) is added to the end of the verb (making it הַבִּיטָה) to intensify the command, turning a simple directive into a passionate appeal, often used in prayer, as seen in passages like Psalm 13:4, "Look (הַבִּיטָה) and answer me, O LORD my God".

Contextual Function:

Urgency: The הֵ ending signals an urgent request, frequently used when directing action toward the speaker, such as in prayer or prophetic requests.

Grammatical Function: It serves as a directive verb in the 2nd person masculine singular, common in proph

I can take all the verbs in 64, 65, 66 as passives but the 1st has the 3rd be of
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 Lam 3:34-66
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64		
תְּשִׁיב לָהֶם גְּמוּל יְהוָה כְּמַעֲשֵׂה יְדֵיהֶם:		
You will return to them recompense, O LORD. <LSB: You will recompense them, O Yahweh./ESV: “You will repay them, O LORD,> According to the work of their hands		
תְּשִׁיב (שוב)	HI2ms To return	#phil: He return
גְּמוּל (גמול)	Noun ms Abs A recompence	what they deserve

65		
	תִּתֵּן לָהֶם מְגִנַּת-לֵב תִּאֲלָתֶךָ לָהֶם:	
	You will give to them dullness of heart Your curse (will be) on them	
תִּתֵּן (נָתַן)	QI2ms To give	
מְגִנַּת (מְגִנָּה)	Noun fs Constr LSB&ESV: dullness/BLB: Sorrow	
תִּאֲלָתֶךָ (תִּאֲלָה)	Noun fs Constr + 2ms PS Your curse	

66		
		תִּרְדֹּף בָּאָרֶץ וְתִשְׁמִידֵם מִתַּחַת שָׁמַיִם יְהוָה: פ
You will persue them in anger and you will destroy them From under the heavens, O LORD <LSB: heavens of Yahweh>		
תִּרְדֹּף (רדף)	QI2ms To persue/persecute	
וְתִשְׁמִידֵם (שמד)	HI2ms Waw Conjunctive + 3mp PS To destroy	
שָׁמַיִם (שמים)	Noun mp Constr The heavens	

שמות השמים - names of the L